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Can Congress Recognize Slaves as Prop-

PARLICHER.

We referred some weeks ago to a case which would bring up this question, and promised to give the reports upon it. As yet, we have re-

ceired only one side, and of that we proceed to give a synopsis. The case was this That Pacheco was the owner of a negro

stave named Lewis, who was hired by an officer of the army, duly authorized, from his owner, as an interpreter and guide to the defeated command of Major Dade: that he was one of the few survivors of the disastrous defeat of that mand, and remained either voluntarily or as a captive amongst the hostile Indians until the saring of 1838, when he accompanied Jumpchief, to one of our military sts in Florida, that he was then claimed by his owner, and the military commander, in whose control he was, refused to deliver him to his owner, and ordered that he be sent with the Indians to the West; because he deemed his transportation proper inasmuch as he was conof exercising an injurious influence over the Indians; and thus, in pursuance of this order, he was transported to the West and the owner thereby deprived of his value. The committee, or the minority of the com-

mitter, John Dickey, James Wilson, David Fisher, Dudley Wilson, present these views. First, admitting Lewis to be map etc. compensation can be granted for him. A side legitimate authority attends, and no further. This is an admitted rule. Had the officer who to bind his government by such act? If he had been an ox or cart, no doubt would be felt.

The officer would have had authority to hire, purchase, or impress oxen and carts to transpor, his baggage or provisions-but none whatever to send them out of the country. There was no taking of Lewis for the public use " He is not "used" by the public now in the West. Not being so taken or used, the act of the offcer does not bind the Government-it was his

But, second, the great question involved in this relates to slavery-to the Constitutional relation which the Federal Government and the free States hold to the Institution.

1. As to the character of slavery.

War was once regarded as the only honors ble occupation of man. Slavery grew out 6 it. It was regarded by most writers as one the resulting consequences of war. Prisoners were held by physical force; if they could escape: they were free. And to effect their escape they ded they did not injure innocent persons.

The pirate practice of seizing the unoffend ing people of Africa followed the abrogation of this barbarous usage. They were torn from home and friends, and had the right to escape by any means which God and nature had put in their power. This right descends to their offspring They owe so allegiance to our Government-all their feelings, interests, are opposed to it, and the master who holds them as slaves. Lewis, therefore, had the moral right to annihi late his servitude, and he became free the moment he joined the enemy, for then the local laws of Florida ceased to act upon him.

If he had been slain, in battle, the United States could not have been held liable to his master When, as one of our enemies, he submitted to our arms, he was "a prisoner of war" entitled to the same privileges of the other The officer in command could make no distinctions. The terms of capitulation applied to all alike. These were, that they should emigrate West of the Mississippi. No exceptions were made. (See Doc. 225, 25 Congress.)

The Petitioner claimed him. By what right? He was free. He was one of the enemy. And by no set of Florida or the Federal Government could be be enslaved. Besides, if the Pebuoner had a right to Lewis, why did he not assert it before competent Judicial authority in Florida He cannot take advantage of his own neglect. Again, Lewis is neither maimed nor killed-why does he not assert and try the right to him now? These objections, the minority report consider fatal to the petitioner's claim. But there are other and graver objections.

To grant the petitioner's cleim-would be to acknowledge by Congress that slaves are property. Can it do that?

Slavery is the creature of positive law. It cannot exist a moment without it. It is contrary to nature, justice, eternal right. True, in earlier times slaves were regarded by many nations as a species of property. As late as 1749 Lord Chancellor Hardwicke decided that trover lay for a West India slave in the courts of Great Britain. But in 1772 Lord Mansfield, with unanimous court, decided, that a slave brought apon British soil was free. In closing he said "The state of slavery is of such a nature that moral or palitical, but only by positive law. It is so odious that nothing can be suffered to support

The British Parliament had passed no law on this subject; but public opinion had. Yet at subsequently formed the States of the Union, and how did the people there regard this principle? Why, the Convention which affirmed our Declaration of Independence affirmed itand that document forcibly denies that men can be made property.

In 1787 the Convention met to frame our Federal Constitution; and it is important to understand in what light they viewed this ques-

Mr. Madison in his papers informs

"Wednesday, August 22d, the Convention

section reported was as follows:
"No tax or duty shall be laid by the Legison the migration nor importation of such per- with Great Britain in 1814, speaks of som as the several States shall think proper to admit; nor shall such migration nor importaprohibited

"Mr. Gerry thought we had nothing to de with the conduct of the States as to Slavery; but we ought to be careful not to give any sanc

"Mr. Sherman was opposed to any tax of sixves imported, as making the matter worse because it implied they were property. "The whole subject was again committed a committee of eleven, which, August 24th

reported as follows, concerning the 4th sec "Strike out so much of the 4th section a was referred to the committee, and insert, "the migration or importation of such persons as the several States, now existing, shall think proper to admit the local base of the proper to admit the local base of the problem of the local base of the local base

rate not exceeding the average of the duties laid

first part was then adopted.
"Mr. Gorham thought Mr. Sherman should onsider the duty not as implying that slaves are property, but as a discouragement to the im-

Observe. The discussion turned upon the eculiar phraseology of the second part of the eport. That, in classifying slaves with merchandize, seemed to imply that they were prop rty. This, the Convention desired to avoid .-

Mr. Madison reports as follows : "Mr Madison thought it wrong to admit in the

"Col. Mason (in answer to Mr. Gouverneous Morris)-The provision as it now stands leas necessary for the case of convicts, in order to prevent the introduction of them. "Still, the Convention was not satisfied; and

was finally agreed, nem. con., to have the clause read. "But a tax or duty may be imposed on such importation, not exceeding ten deliars for each

"And then the second part, as amended, was agreed to.

And thus it stands to this day ! This is one of the most important facts on re

ord. It demonstrates, beyond all doubt, the settled purpose of the Federal Convention carefully to exclude from the Constitution, they were framing, the idea that there could be property in mun; and that the term "persons," was used when slaves were referred to, with the intention that, so far as the Constitution was conerned, they were always to be regarded as persons, and not as property. Mr. Sherman was prosed to the clause, "as acknowledging men tury officer binds the Government as far as his to be PROPERTY." Mr. Madison was also ouosed to it, because he "thought it WEONG TO ADMIT IN THE CONSTITUTION THE sent Lewis beyond the Mississippi authority IDEA THAT THERE COULD BE PROPER-

> express terms the idea that there could be prop-Such was the public sentiment of that period In every reference made to slaves in the Con-

stitution, they are termed persons. Thus, in fixing the ratio of representation, it provides --"The number shall be ascertained by adding to the whole number of free persons, including

It is clear the framers of the Constitution not only regarded slaves as persons, but they were spoken of as other persons. In the ninth section of the first article, the

Constitution provides that-"The migration or importation of such persons as any of the States shall think proper to admit, shall not be prohibited until the year

How carefully language is used to distinguish

slaves from property! Again. In the second section of the third the Constitution provides:-

"No person held to service or labor in one State under the laws thereof, and escaping into another, shall, by any law or regulation thereof, be discharged from such service or labor." In every instance slaves are designated as

persons. The framers of the Constitution not doctrines only regarded it as wrong to admit the idea, that there could be property in man, but they labored carefully to exclude from that instrunent such an idea. Such is the fact The language of the Constitution must be pervertedthe recorded intention of its framers abandoned, if it be not clear to all, that the Federal Constitution does not regard slaves as property.

The Supreme Court of the United States has ettled this doctrine. This question came distinctly before it in the case of Graves ne Slaugher (15 Peters' Reports, 449). The Constitution of Mississippi had prohibited the introduction of slaves into that State after a certain day. Slaves were taken then, and sold on a credit after the time allowed in that Constitution. Suit ation of the slaves. The defence was that the on this subject, in 1839, said-" According to contract was illegal and void under the Constitution of Mississippi. The reply was, that slaves were property, and that, therefore, the State of Mississippi had no right to prohibit their introduction, as the power to regulate commerce between the States belonged only to Congress. Judge McLEAN, in deciding the law,

"By the laws of certain States, slaves are treated as property; and the Constitution of Mississippi prohibits their being brought into that State by citizens of other States for sale or as merchandize. Merchandize is a comprehensive term, and may include every article of traffic, whether foreign or domestic, which is properly embraced by a commercial regulation.— But if slaves are considered in some of the States as merchandize, that cannot divest them of the leading and controlling quality of persons, by which they are designated in the Constitution. The character of property is given them by the local law. The law is respected and all rights under it are protected by the Federal authorities; BUT THE CONSTITUTION ACT

UPON SLAVES AS PERSONS, AND NOT AS PROPERTY. See where the opposite doctrine would lead If slaves be property Congress may regulate the interstate slave trade--may prohibit the transportation of slaves from one State to anothermay establish slave marts in each State in the it is incapable of being introduced on any reasons Union Nay, if this be so, no State has a right to prohibit slavery within its jurisdiction-te consecrate its soil to freedom. No State can, under the Federal Constitution, exclude horses, or property of any kind from being brought into this time slaves were held in the colonies which it and sold! If slaves be property, they may be taken to New York, New England, held there, and sold as other property! But who will contend for such monstrous doctrines, er uphoid a theory which upholds them?

The minority admit frankly that Jurists from the slave States have held different views, and expressed them. This is natural. They are accustomed to regard slaves as property at home, and would speak of them as property elsewhere. Thus the President of the United States and othand in some instances have paid the public funds States, in the case of Prigg vs. Commonwes for such slaves, without warrant of law, and in proceeded to consider the report of the Commit-tee of Detail, in relation to duties on exports, a al Constitution. But when rightly informed, capitation tax and a navigation act. The fourth these high functionaries have corrected their error. So, also, in some of our treaties, slaves lature on articles exported from any State, nor are referred to as property. Thus our treaty

same error. They have admitted slaves to be arrest of such fugitives; and, on that point, the ment but your passions. In your infancy and youth, arrest of such fugitives; and, on that point, the ment but your passions. In your infancy and youth, powers of Congress extends no farther than to

LOUISVILLE, KY.: SATURDAY, MARCH 25, 1848. ture prior to the year 1800; but a tax may be no court, in free or slave State tolerates this idea; attach penalties to any act of interference on the the authority and control of your friends and instruc- a symbolical sense. But all that it imports us to in Montevideo. A young officer, of Span-

mposed on such migration or importation, at a sil, in free or slave States condemn it. The language of the Northern courts is the language "The next day the report was taken up, and of the Southern courts. See 2 Marshall's Rep. amended by substituting 1808 for 1800; and the first part was then adopted.

Mumford's Rep. 127; Gilmer's Rep. 143; 2
Mumford's Rep. 393; 5th Read's Rep. 126; Walker's Mississippi Rep. 36. In the latter case, the court says:

"Slavery is condemned by reason and the laws of Nature. It exists and can exist, only through

municipal regulations." Property may be taken by the owner from one late to another, or from one nation to another; but, if a man voluntarily take his slave, or send him to a free State, the moment he enters such State, he becomes a freeman. From that mo-Constitution the idea that there could be property ment his master's power over him ceases, and e can no more be enslaved.

And the practice of Government has been it onformity with this principle, that there could be no property in men. The legislative branch of Government has never regarded slaves as property: nor has any claim for the payment of slaves, either lost or killed in public service, been paid by law of Congress, except, perhaps, in one or two instances. The only law which the undersigned have found, is the case of Depeyster, which passed the House of Representatives, without discussion or examination, at the 1st session, 28th Congress, (see laws of that

It cannot, therefore, be called or considered a recedent. The case of Francis Larche settles the question. The petitioner owned a slave, cart and horse, which were in his service, and on the day of the battle of New Orleans they were impressed into the public service by the ommanding officer-the negro and horse were killed, and the cart broken by the shot of the enemy. A stronger case could not be made

out. The owner did not hire his slave to Government, but the slave had been impressed against the will of the owner. Yet Southern and Northern men united, (see House Reports, session, 21st Congress, Vol. 3, No. 401,) in refasing to pay for the slave, because it would overturn the usage of the Government.

"They say, in their report, that they had caused examination to be made at the Treasury Department, to see if slaves who had been killed in public service during the revolutionary war, had been paid for; and they learned that no such instance could be found. They also cite a number of cases where claims were made for slaves those bound to service for a term of years, and killed and those who died in the public service. excluding Indians not taxed, three-fifths of all during the war of 1812, all of which were re-

On the 9th of April 1816, the House refused to include slaves lost or killed in the public service, in an act to pay for property lost, captured, or destroyed, by the enemy, while in the military service of the United States. On the 26th January, 1825, it affirmed the same doctrine. At the 2d session of the 27th Congress, provisone were made to pay for slaves taken from their owners in West Florida, by Gen. Jackson. were persons, not property. But there is no need of multiplying cases. The principle and usage of Government in this respect are uniform, Nor can they be violated, without uprooting the very basis on which our Federal compact

The Committee proceed to lay down these

-That slavery is local

-That the Federal Government has no right -Nor has it the right to involve the free States

adopted, almost unanimously by the the House of Representatives, Dec., 1838: "Resolved. That this Government is a Govern-

ent of limited powers; that by the Constitution

It seemed to have been the unanimous opinon of statesmen, that Congress possessed no powers whatever in relation to slavery. A distinguished Senator, in speaking before that body ment in respect to domestic slavery, but that which relates to taxation, representation, and the power to restore fugitive slaves. All other power," said he, "in regard to the institution of slavery, was retained exclusively by the States." This was spoken in the presence of that learned body; and no member, it is believed, either de-nied or doubted the doctrine advanced.

The undersigned entertain the same senti-ments. They feel that to legislate for the payment of slaves by the Government, or to appro printe the funds of the nation, drawn, in part from the freemen of the North, for such a pur pose, would be to involve the people of the free States in the support of an institution which they have discarded, which they regard as wrong, to which they are, morally and religiously op-posed, and from the evils and burdens of which they are most obviously exempted by the con-

stitutional compact. The undersigned are not unconscious that the ast clause of the second section of the fourth article of the Constitution has been referred to o show that the Constitution has involved the free States in the support of slavery. This, however, if true, must be limited to the terms to which that clause extends. It has no other reference to slavery than regards fugitive slaves, and cannot properly be construed as extending further. But we find, by the history of its adop-tion, that the framers were careful not to involve the people of the free States in the arrest or re-turn of fugitive slaves. The covenant on the part of the free States is, that they will pass no law or regulations, nor do any acts, to relieve law or regulations, nor do any acts, to relieve such fugitive from the service of his master .moved to amend it so as to make it the duty of the people of the free States to arrest and imprison fugitive slaves, in the same manner as they were bound to arrest fagitives from justice. But Mr. Wilson, of Pennsylvania, objected that such provision would lavolve the people of the free States in the expense of arresting and imprisoning slaves. free States in the expense of arresting and im-prisoning slaves, and the amendment was rejec-

to be done by the people of the free States in favor of fugitive slaves. Indeed this very stiputhat intention expressed on the face of the Con-stitution, that the Supreme Court of the United of Pennsylvania, declared the States incompeient to legislate on the subject, and that the last clause of the section, which says "they shall be delivered up on claim of the party to who such service or labor may be due," imposes up-on the people of the free States no other obligation than peaceably and quietly to permit the holder of the slave to enter such State and purwith Great Britain in 1814, speaks of

"Negroes and other property."

The same fact exists in our Indian treaties.
But the framers of these treaties never examined the question at issue, and, evidently, did not think of the distinction which the Federal Government holds to slavery, and that which the State maintains. Besides, in making treaties with foreign nations the Government is solely controlled by the law of nations. There is no danger, then, of these errors forming a precedent, when the precise question is made for our decision.

The free States have carelessly fallen into the same error. They have admitted slaves to be senter such State of the slave to enter such State and purpose of contributing to your improvement and my own, to write you several letters, in due time to follow this, in which Ishail endeavor to show you may derive the most advantage to your-self from the perusal of the Scripture. It is probable, when you receive these letters, you will not, at first reading, entirely understand them; if that should be the case, ask your grand-parents, or your uncle or sunt, to explain them; if you still find the master in such case. Of the perfect constitutional power of the States to pass such laws, the undersigned entertain no doubts. And they are led to the conclusion that this provision of the Constitutional power of the States to pass such laws, the undersigned entertain no doubts. And they are led to the conclusion that this provision of the Constitutional power of the States to pass such laws, the undersigned entertain no doubts. And they are led to the conclusion that this provision of the Constitutional power of the States to pass such laws, the undersigned entertain no doubts. And they are led to the conclusion that this provision of the Constitutional power of the States to pass such laws, the undersigned in myself. I intend, there fore, the purpose of contributing to should be the case, ask your grand-parents, or your uncle or unt, to explain them; if you still find them easy enough. It is sue and take his slave without molestation or

tances of this case come within so established rule of compensation known in the practice of this Government.

Secondly.—That Lewis was a prisoner of war, and could not properly have been surrendered by the military officer in command to any person claiming him as a slave.
Thirdly.—That slaves, under the provisions of

the Federal Constitution, are not regarded as property, and ought not to be paid for by the lovernment as such Fourthly.-That for Congress to allow pensation for the man Lewis, would be to reverse the entire system of legislation on the subject which controlled this body sizes the adoption of the Constitution, and would bespeak instability of purpose which must necessarily impair the confidence now reposed in us by our

Fifthly.—That, by the Constitution of the United States, the Federal Government are not authorized to legislate upon the respect of siavery, or in any manner to involve me people of he free States in the payment for slaves. The undersigned, therefore, recommend to the

consideration of the House, the following reso-Resolved, That the petitioner is not entitled to

LETTERS

FROM HON. JOHN QUINCY ADAMS TO HIS SO. On the Bible and Its Teachings

Communicated to the Tribune.

LETTER I.

St. Petersbungs, Sept., 1811.

My DEAR SON: In your letter of the 18th anuary, to your mother, you mentioned that you read to your aunt a chapter in the Bible, or of knowledge and virtue. section of Doddridge's Annotations every evening. This information gave me real pleasure: for so great is my veneration for the Bible, and and as, after they are finished, I shall perhaps ask so strong my belief that, when duly read and you to read them altogether, or to look over them so strong my belief that, when duly read and neditated on, it is of all books in the world, that which contributes most to make men good, wise and happy-that the earlier my children begin to read it, the more steadily they pursue the prac-

tice of reading it throughout their lives, the thy to be read by them all with benefit to themmore lively and confident will be my hopes that selves, if it please God that the should live to be they will prove useful citizens to their country, respectable members of society, and a real blessing to their parents. But I hope you have now arrived at an age to understand that reading, even in the Bible is a thing in itself neither good nor bad, but that all the good which can be what you have read, with the help of your own vine Revelation. And what sie we to understand reflection. Young people sometimes boast of by these terms? I intend as much as possible, deavored to read it with the same spirit and tem-The House rejected them. It decided that slaves per of mind which I now recommend to you; contribute to my advancement in wisdom and successful; for, like you, and like the Apostle against the laws of my mind." But as I know that it is my nature to be imperiect, so I know that it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the and of his Spirit to strengthen my good desires, and to subdue my propensities to evil, for it is from Him that every good and every perfect gift descends. My custom is, to read four or five chapters every morning, a Creator. It is equally evident that the Creaimmediately after rising from my bed. It em ploys about an hour of my time, and seems to me the most suitable manner of beginning the They affirm as their view, the resolution day. But, as other cares, duties and occupations engage the remainder of it, I have perhaps never a sufficient portion of my time in meditation upon what I have read. Even meditation itself is often fruitless, unless it has some special object in view; useful thoughts often arise in the the United States, it has no power whatever over mind, and pass away without being remembered he institution of slavery in the several States of or applied to any good purpose-like the seed scattered upon the surface of the ground, which the sirds devour, or the wind blows away, or which rot without taking root, however good the soil may be upon which they are cast. We are all, my dear George, unwilling to confess our own faults, even to ourselves; and when our own consciences are too honest to conceal them from us, our self-love is always busy, either in attempting to disguise them to us under false and delusive colors, or m seeking out excuses and apologies to reconcile them to our minds. Thus, although I am sensible that I have not derived from my assiduous perusal of the Bible, (and 1 might apply the same remark to almost everything else that I do,) all the benefit that I might and ought, I am as constantly endeavoring to persuade myself that it is not my own fault.— Sometimes I say to myself, I do not understand what I have read; I cannot help it; I did not make my own understanding; there are many ings in the Bible "hard to understand," as St. Peter expressly says of Paul's Epistles; -- some are hard in the Hebrew, and some in the Greek -the original languages in which the Scriptures were written; some are harder still in the translations. I have been obliged to lead a wandering life about the world, and scarcely ever have at hand the book which might help me to surmount these difficulties. Conscience sometimes puts the question-Whether my not understanding many passages is not owing to my want of attention in reading them. I must admit that it is; a full proof of which is, that every time I read the Book through I understand some passages which I never understood before, and which should have done, at a former reading, had it een effected with a sufficient degree of attention.

Then, in answer to myself, I say-It is true; but I cannot always command my own attention, and never can to the degree that I wish. My mind is off-times so full of other things, absorbed in bodicessary to make it "fruitful of good works. This acknowledgment of my weakness is ju-but for how much of it I am still accountable of all; for it must have been occasioned by my own thoughtlessness or irresolution. It is of no use to discover our own faults and infirmities, unless the discovery prompts us to amendment. I have thought if in addition to the hour which I favor of fugitive staves. Indeed this very superlation is to abstain from action. So clearly is
that intention expressed on the face of the Constitution, that the Supreme Court of the United

its perusal, it might not only tend to he and promote my own attention to the excellent instructions of that sacred Book, but perhaps also assist your advancement in its knowledge and wisdom. At your age, it is probable that you have still greater difficulties to understand all that you read in the Bible than I have at mine; and if you have so much self-observation as your letters indicate, you will be sensible of as much want of attention, both roluntary and involuntary, and, as I here acknow-edge in myself. I intend, therefore, for the pur-

attach penalties to any act of interference on the part of those who defend, protect, or secrete the fugitive from arrest. The undersigned, after the must govern yourself. You have already come to that age in many respects; you know the difference important principles involved in its consideration, have been led to the conclusion—

Firstly—That, admitting the man Lewis to have been the property of the petifioner, in the particle them. Those duties are to God, in your grant of the settlement of practice them. Those duties are to God, in your and happiness to the common parent of man-fellow-creatures, and to yourself. "Thou shalt kind are exposed to us in the clearest light. all thy soul, and with all thy mind, and with all thy fence for which he was precipitated from paratrength, and thy neighbor as thyself." On these dise: obedience to the will of God is the ment two commandments, Jesus Christ expressly says, "hang all the Law and the Prophets;" that is to say, the whole purpose of Divine Revelation is to inculcate them efficaciously upon the minds of men. You will perceive that I have spoken of duties to yourself, distinct from those to God and to your fellow creatures; while Jesus Christ speaks only of two commandments, Jesus Christ speaks only of two commandments. Jesus Christ speaks only of two commandments, Jesus Christ speaks only of two commandments. Jesus Christ speaks only of two commandments, Jesus Christ speaks only on the foundation of all morality—the source of all our obligations, as accountable creatures. This idea of the trunscendent power of the Supreme Being is easentially connected with that by which the whole duty of man is summed up; obedience to His will. I have observed that natural remontations of the commandments of the country of the c of two commandments. The reason is, because Christ and the commandments repeated by him, consider self-love as so implanted in the heart of ero could start to his own mind the question ed that she had died of apoplexy, but having every man by the law of his nature, that it reevery man by the law of his nature, that it reuires no commandment to establish its influnce over the heart; and so great do they know sure for the love of our neighbor, than that which they know we shall have for ourselves. But from the love of God, and the love of our neighbor result duties to ourselves as well as to them, and her are all to be learned in equal perfection by searching the Scriptures. Let us, then, search the Scriptures; and in order to pursue our aguiries with metholical order, let us consider various sources of information that we may Creator of all things, whose will is the law raw from in this study. The Bible contains the moral obligation to man, and to whom man is a tevelation of the Will of God. It contains the countable, and piety becomes as rational as it istory of the creation of the world, and of mankind; and afterward the history of one peculiar nation, certainly the most extraordinary nation that has ever appeared upon the earth. It contains a system of Religion, and of Morality, which there is a system of Religion, and of Morality, which that has ever appeared upon the earth. It contains a system of Religion, and of Morality, which we may examine upon its own merits, independent of the sanction it receives from being the "God said let there be light, and there was li Word of God; and it contains a numerous collection wherein consists its sublimity? In the i tion of books, written at different ages, which of the transcendent power presented to the mind. we may survey as curious monuments of antiquity and as literary compositions. In what light oever we regard it, whether with reference to Revelation, to Literature, to History, or to Morality-it is an invaluable and inexhaustible mine

I shall number separately those letters mean to write you upon the subject of the Bible, again myself, you must keep them on seperate file. I wish that hereafter they may be useful to your and Sages.
From your affectionate Father,
JOHN QUINCY ADAMS. brothers and sisters, as well as to you. As you will receive them as a token of affection for you during my absence, I pray that they may be wor-COMMUNICATION.

From your affectionate father,
JOHN QUINCY ADAMS.

LETTER II. The first point of view in which I have invited how many books and how much they have read; to avoid the field of controversy, which I am not that there are in the scriptures frequent alwhen, instead of boasting, they ought to be well acquainted with, and for which I have but lusions to servants, servitude, &c. These ashamed of having wasted so much time to so little respect, and still less inclination. My idea allusions are to be found in the Old Testsashamed of having wasted so much time to so little respect, and still less inclination. My size a little profit. I advise you, my son, in whatever you read, and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have myself for you wiser and more virtuous. I have myself for of doctrine, the belief of which forms the foundation of doctrine, the belief of which forms the foundation. My size a little respect, and still less inclination is founded in the New. A sacred regard to the size a little respect, and still less incl many years made it a practice to read through tion of all morality. The first is, the Existence ted, and it will be admitted, by every un-Bible once every year. I have always en- of a God; the second is, the Immortality of the Human Soul; and the third is, a Future State of prejudiced mind, that before any legitimate Rewards and Punishments. Suppose it possible or even plausible appeal can be made to for a man to disbelieve either of these articles of the bible in vindication of American slavefaith, and that man will have no conscience, he will have no other law than that of the uger, or the shark; the laws of man may bind him in gy between the system of scrvitude referred Paul, "I find a law in my members, warring chains, or may put him to death, but they never to in the scriptures, and the system of slavecan make him wise, virtuous, or happy. It is ry as it exists in many of the States of this possible to believe them all without believing Union. Can this analogy be shown? This that the Bible is a Divine Revelation. It is so obvious to every reasonable being that he did not is the question. Let it be impartially con- of a linear draper. make himself, and the world which he inhabits sidered. The advocates of slavery triumphcould as little make itself, that the moment we antly refer to Patriarchal costom. They of a butcher. begin to exercise the power of feffection, it seems or must be a spiritual, and not a material being; there is also a consciousness that the thinking he that is eight days old, shall be circumcised England, was an apprentice to a shoemathat it is not subject to the laws of matter, nor perishable with it. Hence arises the belief that we have an immortal soul; and pursuing the train of thought which the visible creation and observation upon ourselves suggests, we must soon discover that the Creator must also be the Governor of the Universe: that His wisdom, and His goodness, must be without bounds, -that He | chase of serrants with money is regarded as is a righteous God and loves righteousness .that mankind are bound by the laws of righteens ness and are accountable to him for their ohe. dience to them in this life, according to their good or evil deeds. This completion of Divine Justice must be reserved for another life. The existence of a Creator, the immortality of the buman soul, and a future-state of retribution. are therefore so perfectly congenial to natural reason when once discovered-or rather it is so impossible for natural reason to disbelieve them. that it would seem the light of natural reason could suffice for their discovery; but the conclusion would not be correct. Human reason may be sufficient to get an obscure glimpse of these sacred and important truths, but it cannot discover them in all their clearness. For example: in all their numberless, false religions, which have swayed the minds of men in different ages and regions of the world, the idea of a God has chapter of Genesis, we learn that several

always been included: "Father of all! in every age In every clime adored— By Saint by Savage, and by Sage— Jehovah, Jove, or Lord." God of the Hebrews alone who is announced to us as the Creator of the world. The ideas of God three hundred and eighteen and be more than and garden, N. York. That consists entertained by all the most illustrious, and most ingenious nations of antiquity were weak and them unto Dan. And he divided himself following is a statement of its products with the bourd. The Persians worshipped the Sun: the against them, he and his servants by night, market value for 1847; Egyptians believed in an innumerable multitude of gods, and worshipped not only oxen, erocodiles, dogs and cats, but even garlies and onions. The Greeks invented a poetical religion, and adored men and women, virtues and vices; air, water and fire, and everything that a vivid imagination could personity. Almost all the Greek Philosophers reasoned and meditated upon the nature of the could be added to the could be a phers teasoned and meditated upon the nature of the gods; but scarcely any of them reflected ger of the lives of masters, if their slaves enough even to imagine that there was but one are permitted to carry weapons? What says God, and not one of them ever conceived of Him the Virginia code? "A slave is not allowed together all their opinions upon the nature of the gods, and pronounced them more like the dreams of madmen than the cober judgment of wise men. In the first book of Ovid's Metamorphoses, there is an account of the change of Chaos in the world. Before the sea and the earth, and the sky that sur-rounds all things, (says Ovid.) there was a thing called Chaos, and some of the gods (he does not know which) separated from each other the ele-ments of this Chaos, and turned them into the world; thus far and no farther could human reason world; thus far and no farther could human reason extend. But the first words of the Bible are, "In the beginning God created the heavens and the earth." The blessed and sublime idea of God, as the Creator of the universe, the source of all human happiness for which all the Sages and Philosophers of Greece and Rome groped in darkness and never found, is recalled in the first verse of the book of Genesis. I call it the source of all the book of Genesis. I call it the source of all the source of human virtue and happiness, because when we have attained the conception of a Being, who, by the mere act of His will, created the world, it Governor of His own creation-that man with all other things, was also created by Him, and must hold his felicity and virtue on the condition practice does not justify the slavery of mod-of obedience to His will. In the first chapters of ern times. Reasoning from analogy imthe Bible there is a short and rapid historical narrative of the manner in which the world and man were made—of the condition upon which happiness and immortality was bestewed upon our first parents—of their transgression of this condition—of the numerous and plausible, are as worthless of the numerous and plausible, are as worthless. of the punishment denounced upon them—and the promise of redempt on from it by the "Seed of the Woman."

as dross. They can all be swept away, while the baseless fabric of a vision."

There are, and always have been, where the Holy scriptures have been known, petty withings, and self-concealed reasoners, who cavil at some of the particular details of this narration. Even serious inquiries after truth have sometime been perplexed to believe that there should have been evening and morning before the existence of the Sun—that man should be made of clay, and have been forbidden to eat an apple, and for disobedience to that injunction, be with all their pos-terity doomed to death, and that eating an apple could give "the knowledge of good and evil,"—
that a serpent should speak and beguile a woman
All this is undoubtedly marvelous, and above our
comprehension. Much of it is clearly figurative
and allegorical; nor is it easy to distinguish what
part of it is to be understood in a literal and not in

might suffice for an obscure perception, but no for the clear discovery of these truths. Even Cic founded upon piety? but could not settle it to hi own satisfaction. The ray of Divine light contain ed in the principle, that justice has no other four dation then piety, could make its way to the son know whether there was one God or a thousand—officer are of a dark and terrible nature whether he, or they had or had not any concern. He is now in prison, awaiting his trial. had any regard to the affairs of the conduct of man-kind? Once assume the idea of a single God, the and not a doubt can thenceforth remain, that fidel Longinus expressly quotes the 31 verse of the 1st chapter of Genesis as an example of the ariblims "God said let there be light, and there was light; with the most striking simplicity of expression Yet this verse only exhibits the effects of the transcendent power which the first verse discloses in announcing God as the Creator of the world. The true sublimity is in the idea given us of God. To such a God the heart of man must yield with cheerfulness, the tribute of homage which it nevcould pay to the numerous gods of Egypt, to the solute debauchees of the Heathen Mythology, nor even to the more elevated, but not less far tastical imaginations of the Grecian Philosphers

Thoughts on Emancipation-No. 21. The bible is often appealed to in justifimany of the facts which it records are con- rejoice at its success. slavery men. The writer does not deny say that Abraham "the friend of God, and the Father of the faithful," was a slave-holder. at Gloucester. They quote from Genesis, xvii, 12, 13; "and among you, every man-child in your generations; he that is born in the house, bought with money of any stranger, which is not of thy seed; he that is born in thy house, and he that is bought with thy money, must needs be circumcised." The purthe strong point in the quotation. But it to Oxford on foot. surely does not follow of necessity that persons bought with money were reduced to a condition like that of American slaves. They might have been bought and sold, and bought again, without being placed in such a condition. It is not contended that difference of color laid the basis of the system of servitude in Patriarchal times. That there was difference of color is not in proof Servitude in the family of Abraham must

have differed materially from modern slave. ry. The most prominent occurrence rela ted, in which his servants took part, fully justifies this opinion. From the fourteenth kings, going forth on a plundering excursion, desolated the vale of Siddim, capturs an account of the change of Chaos in the world. regulation in Abraham's family. He had tion, and the servants might have made practice does not justify the slavery of mod-

A SOUTHERN KENTUCKIAN. Burnes Ayres.

Gov. Rosas, in his message to the Legis

lature of Buenos Ayers, announces his har-

nony with all friendly powers, and states that his Government has difficulties with woman from the ribs of man-that they should only eight different States, including Para-farmers were content to till only as many acres

A Montevideo letter of Jan. 28, says

became enamored of this young man and espoused him. She was about sixty years age, and possessed a fortune estimated at 150,000 francs. In a short time after their marriage, discord arose between them, and finally the lady was found dead in her bed. She was found in a perfectly natural position, with the head enveloped in a large bonnet. The physician who first entered the chamber of the deceased, at first imaginremoved the bonnet, he perceived traces of blood. This awakened suspicion, and farther examination soon rendered it certain that she had been shot through the head with a pistol. The ball extracted was about the size of a pea. All the proofs against the officer are of a dark and terrible nature -

Enited States Hotel.

The Boston Mail gives a hearty recommends ion of this establishment, and travelers to the East endorse it. They who quarter there are sure to be well fed, well found, well treated, and to remember Boston as one of the best cities in the Union. The Mail says

This house when it was opened some years ago by the present gentlemanly and urbane proprietors, was considered a very spacious establishment, but since that time two wings, called Oregon and Texas, have been added, so that the rooms now number four hundred, and they are by no means small or incommodious. Five hundred guests can here be well cared for at one time, and all say they have "ample room and verge enough," besides being fed with the best the mark at affords, cooked in a style to quicken appetite and satisfy the most fastidious and epicurean. A large steam engine in the basement forces good soft water into every room in this spacious edifice, so that this useful article is always at hand. It is said this Hotel is the largest in our Union, and cation of American slavery. It has been examined from Genesis to Revelations, and feel proud of such an establishment, and

Origin of Great Men Columbus was a son of a weaver, and a

weaver himself. Rabelias, son of an apothecary.

Clande Loraine was bred of a pastry Molier, son of a tapestry maker. Cervantes was a common soldier. Homer, son of a small farmer.

Demosthenes, son of a cutler. Terence, a slave. Oliver Cromwell was the sun of a

Howard, an apprentice to a grocer. Franklin, a journeymen printer, son of a tallow chandler and soap boiler.

Dr. Thomas, Bishop of Worcester, son Daniel Defoe was a hosier, and the son

Whitefield was the son of an Inn-keeper Sir Cloudesley Shovel, rear admiral of

ker, and afterwards a cabin boy. Bishop Prideau worked in the kitchen at Exter College, Oxford. Cardinal Wolsey, son of a butcher.

Ferguson, was a shepherd. Dean Tucker, son of a small farmer in Cardiganshine, and performed his journeys

Edmund Halley the son of a soap-boiler at Shoreditch. Joseph Hall was the son of a farmer at Ashleh de la Zouch.

Lucian was the son of a maker of statu-Virgil, son of a porter. Horace, of a shop-keeper. Shakspeare, of a wool-stapler. Milton, of a money-scrivenir. Pope, the son of a merchant.

man in Ayshire. Small Farms.

Robert Burns, was the son of a plough-

"Cultivate your land well, and you will not need much of it." So says an experienced Fared Lot, and took possession of his goods. mer, and we have a striking illustration of this What did Abraham do? He "armed his assertion in the report of the Bloomingdale Asythree hundred and eighteen, and he pursued of 40 acres, 10 of which are woodland. The

		VEGETABLES	
900	tradici	is Potatoes, (second) at Tic. per but	44. 36 73 (4
180		Sugar Beets at 37% per bush	
100	48	Blood Beets at 50c. per hush	
\$600	:15:	Turnips at 31gc. per bush	
28	-61	Carrots at Soc. per bush	26.0
1387	040	Parsulps at 50c. per bush	60 0
35	44	Onions at 75c. per busts	67.6
100	- 10	Carn at 37 jc. per bush	
31	- 155	Egg Plants at Sec. per bush	10 0
120	- 57	Beam at 50c. per bush	60.0
125	- 44	Radishes at \$1 per bush	125 0
65	- 2	Peas at 75c. per bush	
72	- 0	Pumpkins at 374c. per bush	
210	- 10	Squashes at 374c, per bush. Spinisth at 75c, per bush.	
- 742		Asparagus at \$3 per bush	
40	- 440	Tomatoes at Sec. per bush	70.0
140		Cucumbers at 75c. per bush	75.6
1	- 60	Nasturtions at \$2 per buth	
	**	Peppers at 7% per bush	3.0
59	14	Rhubarb at \$2 per bush	50 9 9
75	66	Curon Melous at 10c, per bush	7.0
	head		
3000	24	Cabbages at 4c. per head	193 0
1000	46	Leeks at &c. per head	50
2000	- 18	Saimfy at ic. per head	
4000	- 44	Lettuce at 2c. per head	50 0
		The state of the s	-
	Tot	al and the second second	92,233 6
		HAY, MILK, &c.	
40	town I	fay at \$10 per ton	400 0
1994	WANTED BY	to Pork at 6c. per lb	77.7
664	DOM:	ta Butter at 25c, per b	165 7
4458	drallion.	as Muk at 16c, per gallou	715 0
2003	dozer	Eggs at in per dozen	C 44.0
150	poun	da Poultry at 6c. per lb	90
-			-
	Tot	al	\$1,406 4
		FRUITS.	
WW	See Se	els Apples at 50c. per bush	190 (
20		Pears at \$1 per bush	20
150	N 1000		
25		Curvants at \$1 per bush	361
15		Peaches at \$1 per bush	16
1268	nous	pts Crapes at Sic. per lb	CHARLE - 188
	bush	els Strawberries at \$2 per bush	16
	Tot		\$101
For	MENE	Department in account current will	. Bloomin
			-

Fruit and 175 ou Implements 20 \$3 Manure 311 00 Grain, feed, de 206 64
Balance 2,251 27
Total \$1,281 09
Total \$4,281 09
Total \$4,281 09
Total that made on the Farm.) Will land under such culture wear out?

To "tarrown" wages \$751.00 By am't vugetables 2,233 02 ce board 520.00 Hay and Milk 1,508 17

Should we hear so much of exhausted soil, if guay! There is a deficit in the treasury of as they could keep up? See what thirty scree \$31,294,346 for the year 1848. The total can be made to do! See what intelligent huscirculation of paper money is \$100,000, bandry can accomplish! Why, if any thirty 000, without counting the \$27,600,000 acres of waste land around Louisville were well which are to be issued this year. who would do it. What has been effected on The Praslin tragedy has been re-enacted the Bloomingdale farm could be effected here.